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EVANGELICAL VISITOR.

Chas Ditson oct⁹⁰

DEVOTED TO THE SPREAD OF EVANGELICAL TRUTHS AND THE UNITY OF THE CHURCH.

IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE IN MY LOVE.—*Jesus.*

VOLUME III.

WHITE PIGEON, MICHIGAN, FEBRUARY 1, 1890.

NUMBER 3.

THE SOWER'S PRAYER.

The following lines are from the pen of Mrs. Amy C. Walton, St. Stephen's Vicarage, Hull, England, the author of "Christie's Old Organ."

Lord I go forth to sow ;
Do thou go forth with me ;
I do so long today
To do some work for Thee !
There will be weary souls
Laden and sore oppress ;
Help me to drop this seed :
"Come unto Me and rest."
There will be anxious ones,
Who heavy burdens bear ;
On may they hear Thy voice :
"Cast upon Me thy care."
There will be restless hearts
Weary of waiting long ;
Help me to say to these :
"Oh tarry and be strong !"
There will be many more
Covered with stains of sin,
Standing outside Thy door ;
Oh may I lead them in !
Dear Lord, I need Thy strength—
I feel so very weak ;
Sometimes it is so hard,
One word from Thee to speak.
But Lord, I come to Thee ;
Oh strengthen me, I pray,
Help me to speak Thy word,
And feel whate'er I say.
Prepare the ground for me,
Break up each stony heart,
And when the seed is sown,
Thy quickening grace impart.
Unless Thou bless Thy word,
And water earth's dry soil,
Useless is all my care,
Fruitless is all my toil.
Then hear me, Lord, I pray,
Thy presence may I feel ;
Work Thou upon the souls
With whom I have to deal.
Lord, I go forth to sow ;
Do Thou go forth with me ;
I do so long to do
Some work, today for Thee.

Satan's chances.—Times of hunger, weakness, sickness, trouble, losses, are Satan's hours of attack.

WHAT WE BELIEVE.

BY A. STONER.

PART 2ND.

Should a man be created and placed upon this earth without knowing his origin, he would be brought to face questions that would soon to him become questions of vital import. These questions may be stated thus, How am I? Whither go I? and How remain I?

1. How am I? He knows not how he came here but being possessed of reason and understanding, he places himself in an attitude to find out whence he came.

His investigation may begin with himself. He finds himself a moving, thinking, feeling and intellectual being, having power to choose and refuse, having hands to handle, legs and feet to walk, eyes to see, ears to hear; and above all a *will*, by which he controls all the actions of these members and which move *only* at the command of his *will*. But farther he finds by placing his hand to his side, a beating which his will cannot control, also the heaving of his chest; he may *will* to stop that and succeed for a few moments, to find that action of the *will*, brings oppression or distress. He becomes hungry and thirsty, he finds that which relieves those sensations.

Viewing these things in the light of reason, he finds a wonderful adaptability of means to ends; and as his lines of investigation expand from day to day, he beholds the trees, and grasses bearing their fruit and seed, and the seeds again bearing trees and grass, *ad infinitum*. He turns to animated nature,

sees cattle, beasts and fowl bringing forth their kind after their manner, and again sees their physical wants and needs supplied. Then in astonishment and thought he casts his eyes upward, and there beholds the sun, moon and stars in all their glory. And there again he sees the same *law* of means to ends, a regular succession of day and night, summer and winter, heat and cold; and viewing the sun and moon in their daily journey over head to hide away in the west; and then behold the stars in all their varied light, from those of the first magnitude until they become almost imperceptible to the naked eye. Seeing all these works move on with wondrous regularity, no clashing, no interfering with each other. Then in astonishment he forgets himself for a season, and other questions crowd upon his mind for answers, What keeps the sun, moon and stars from falling? How is it that they never interfere with each other? Do all these intelligent actions result through chance? Or is there a *cause* producing all this intelligent regularity? I see *law*, and where there is *law* there must be a *law-maker*. And behind all these means to ends, demands and supply, there must be an intelligent and designing intellect, *Who has designed all these things, and has given them their place in this great intelligent panorama*. Then he answers the first question to himself; this is how I am! There is a *designer*, a *law-maker*, *creator*, *God*, who has given me my being and who loves me, and I love him, O! cattle, beasts, fowls, trees, grasses, sun, moon and stars will you not aid me, that I may find out more about my wonderful *creator—God*. Truly, "The

heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, night unto night showeth knowledge, etc." 19th Psalm. From this we conclude and *believe* in a God, creator and preserver of all things.

And truly says the writer of old, "The fool saith in his heart there is no God." We often hear persons giving expression to thoughts and ideas concerning the Deity, but they do not *believe* them, neither do they say them in their *hearts*. The mind who in this nineteenth century and with all the light, revelation and scientific research, says in his *heart* "There is no God" is worthy of only one appellation, and that is the one given by David, "*fool*."

JESUS THE BREAD OF LIFE.

John vi, 35. And Jesus said unto them, I am the bread of life; he that cometh unto me shall never hunger, and he that believeth on me shall never thirst.

In the word of Jesus we have the spiritual or figurative bread or all means of nourishment as the Scripture would indicate in order that the spiritual life of man may be retained, as is written: "Man does not live by bread only, but by every word that proceedeth out of the mouth of the Lord." Also in the following, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." We infer from the preceding passages that their must be a bread not unto spiritual life we wish to consider through the infinite wisdom of God worlds have been formed, and in them life exists, life of the animal and vegetable kingdom and life in man or the soul of man after the order of God himself, and in order that this life may exist in its special sphere it is dependent on subsistence. This may differ largely in the condition in which life is found. If it were not for the nourishment derived from the earth our beautiful vegetable garden

would soon cease to exist, our fields would be bare and the trees leafless and unfruitful, because the life-giving properties have been withdrawn. The sequence is the beauties of nature that God so wisely formed, shall wither. Even to the physical nature we can trace its destructive influence. For want of nourishment the rose will fade, the beast of the forest pine away and man goes to the tomb in sorrow. It is here the immortal part of man finds consolation in the words at the head of this article: He that cometh unto me shall never hunger. Man in his normal condition is aspiring for something beyond that which he possesses, his appetite has become perverted, he longs for bread that will not satisfy and will only bring remorse. Isaiah says: "Wherefore do you spend your money for that which is not bread, and you labor for that which satisfieth not, etc?"

With eager haste man rushes on a journey into a far country wherein is great danger to perish with hunger. On this the writer had some experience and came in want. My all was spent. I called on neighbors and friends for relief in my sad condition, but all in vain and when I came to myself and seen my wasted life, the mountain of sin before me, I thought of a Father's house where is plenty and to spare. I arose and came to Jesus and oh, what joy this afforded, to dine with him on the bread of life.

Since then the hunger for the pleasures of this life has been stilled; it is the inner life of the soul we wish more particular to speak of, the great redemption work of Jesus who left the shining courts of heaven, a Father's loving house to bring life and peace to fallen humanity. Was it not for the death of Christ not one star would shine upon the tomb, not one hope would cheer the dying, not one note of victory would fall upon the ear of the lost, but in his condescension the vail was removed and he astonished the world by the announcement of a future life. He

says, I am the way, the truth, and life.

How gently he pleads for all that will may come and partake of the life-giving stream. Jesus is the life of the soul and when he reigns the fruits will be made manifest; "for he shall be as a tree planted by the waters and that spreadeth out his roots by the river and shall not sear when the heat cometh; but her leaf shall be green and shall not be careful in the year of drought, neither shall cease from yielding fruit. If we fully comprehend the sufferings of Jesus go with him to the garden of Gethsemane, follow him to Pilate's hall, take to heart his cries on the cross. We can have a foretaste of the joys of that bread of life affords to the follower of Jesus. It is a mine of inexhaustable richness; it is here where the pilgrim and the stranger feasted that gained unto them the rich reward of a glorious immortality; here the weary traveler finds a solace to all his woes. The Lord, in his great goodness, has fully provided all things needful for the comfort of the body, and as the soul is of infinitely greater value the provisions for the inner man are exceedingly full. To secure this great end was the purpose of the Saviour's advent and faith in Christ as a vicarious atonement entitles us to all the benefits of his death in which is included a complete and everlasting victory.

A BROTHER.

Elizabethville, Pa.

NICODEMUS.

In the character of Nicodemus, a noble candor and simple love of truth shine out in the midst of hesitation and fear of man. The miracles and the teaching of the young Galileean had by this time reached the Sanhedrim and evidently caused some ears to tinkle. A desire for an interview with a teacher come from God," brought Nicodemus into the presence of Jesus. Being timid and unwilling to brook the ridicule and reproach that would inevitably follow an open visit, he chose

the night for an interview. In this his conduct makes him the representative of many who have heard the message of the gospel and its unrelaxing demands upon them.

Therefore, whosoever shall confess me before men, him will I confess also before my Father which is in heaven. (Mat. x, 32.) Better for those to whom the Gospel has come, to accept persecution and affliction with the children of God, than to enjoy the pleasures of sin for a season. In our gospel land we are choosing every day—the spiritual or the earthly.

It is our choice that settles our destiny. Although Nicodemus was ruler of the Jews, skilled in the law, and familiar with the scriptures yet, (like many intellectual teachers of our times) he was profoundly ignorant of their deeper meaning.

He opens the discourse by addressing the Lord as a Rabbi, a teacher come from God. Our Lord in an instant saw the speaker's heart and instead of laying down some new legal requirements, he at once tells his doubly benighted visitor that his title or claim to the kingdom of God must be based upon a new birth. The Savior's reply went much deeper than Jewish externalism.

Nicodemus queried "how can these things be." Can a man be born when he is old? Oh what an ignorant and selfish thing is the unrenewed heart of man, and how unfitted to comprehend the deep reaching doctrine of the Messiah. Nicodemus, like many in our day, had no true apprehension of the nature of the kingdom that Christ came to establish, nor of the spiritual character required for admission to it. Marvel not, all men be they Jew or Gentile, high or low, rich or poor, bond or free, must become new creatures in Christ Jesus. To make plain this fundamental doctrine of practical Christianity, the divine teacher in this instance, as often before, takes natural things to convey and simplify spiritual truths. By a comparison of the wind and the spirit,

He seeks to improve the mind of his pupil, with the silent secret change that marks the spirit's power in the work of regeneration. We perceive the effects of the wind, yet we can not see it or understand its course. The cause is inexplicable yet the effects are experimental since "the Spirit itself beareth witness with our spirit that we are the children of God." (Rom, viii, 16.)

A change dear reader, from the supreme love of the creature, to supreme love of the Creator. It is comforting to know that the pointed address of Jesus at the first interview was not lost on Nicodemus. When the council sought accusation against the Master, he again appears in a hesitating defence, "Doth our law judge any man before it hear him?" Like all fainthearted Christians, he found little favor, for the answer soon came, from his associates "Art thou also of Galilee?" Those who come out from among the wise and honorable of this world will be exposed to sharp trials. Such will need an abundance of grace, and the whole armor of God. For all such the promise remains, "as thy days, so shall thy strength be."

Lastly we find Nicodemus in company with his fellow-counsellor, Joseph of Arimathea before Pilate craving the body of their crucified Lord. Pilate consented. So these two timid disciples at last made amends for their faint-hearted devotion to their loving Master, in a last tribute of love to the dead.

S. E. GRAYBILL.

Martinsville, Pa.

REFLECTIONS.

I will try by the help of God to write for the VISITOR. My desire is still to work for the Lord, although at present it seems to be dark and gloomy and at times the way seems almost closed, yet I know if we are faithful, when we have dark seasons, we will have bright and joyful seasons again. I believe it would not be good for us if it would always go well. We would be likely to forget

God, and wander away from him, for we can read whom the Lord loveth he chasteneth, although it does not seem pleasant at the time. The Lord knows what is good for his people. All we who have laid our hands to the gospel plow let us not look back into the world again nor turn back, but let us be faithful the few more days we have to live here, for at the longest, it will only be a short time for us to be here, and then if we have done the work that the Lord gave us to do, we will be glad when he calls us to our home above or where trials and troubles are over. O then let us all go hand in hand as a church and follow Christ, our leader, who has gone before to open a way for poor fallen man that we could be saved. There is nothing more beautiful than when there is unity in the church, and all work together.

It is necessary to have friends in this world but it is still more necessary to have the Saviour for our friend. He can help us in this life and will go with us when we cross the dark valley and shadow of death. Our friends can do much for us in this world, but when death comes their help is over. Then what would we do if we would not have the Saviour for our friend? We would have to be cast away into that lake that burns with fire and brimstone.

We should watch and pray so that we can overcome all that is not pleasing in the sight of God. If we ever expect to be saved we must obey God's commands, all that he has commanded us to keep. I know that if I would not have found the rock Christ I would long before this have laid the work down and obeyed nature, but thanks be to God I have found my Saviour and found him precious to my soul. O how good it is to have peace with God and peace with man.

Dear brethren and sisters my wish and desire is that we might be more earnestly engaged in the important work, for we cannot do too much for the Lord. God wants his church to be without spot and wrinkle. We should all have our robes washed white in the blood of the Lamb, if we wish to go with him when he comes to gather his people home. Now let us be faithful until death and we shall be saved.

D. H. EICHELBERGER.

For the Evangelical Visitor.
THE VISIBLE HEAVENS.

PS. 19, 1.

For sublimity of thought, for eulogy of expression, for grandeur of sentiment, as well as for reverential awe, we might perhaps in vain look for anything more soul-inspiring in all the volume of God's Holy Law, than that which we find briefly written in the 19th Psalm.

Only 272 words, but how immensely far-reaching and comprehensive the truths therein set forth! Based, mainly, these truths seem to be, on an observation of the visible heavens given in these words: "the heavens declare the glory of God and the firmament showeth his handywork." "Heavens" and "firmament" in this connection, with but a slight shade of difference, imply the same thing; namely, the apparent blue arch that overspans the earth, including sun, moon stars and other celestial bodies that sometimes appear.

Limited as his knowledge is, the mere child of only four or five summers, as well as the untutored savage of maturer age, views this heavenly panorama with wonder and supreme admiration. They see what they suppose to be a blue vault overhead at no very great height, and in this vault the sun transfixed in such a manner as to slide along from east to west until it disappears from view: but in the morning again starting on the same course. They do not know where it was during the night nor by what strange freak it got back to the same starting point.

Many years ago, the writer witnessed the following—A grown young man of ordinary intelligence, who had been told the "world" was round like a ball conceived the idea that it was like a shell; the lower half being filled with earth, while the upper half was air. This he used to tell to enlighten his comrades!

A little girl had been told that heaven is above us and that *there* God the Father and all the holy an-

gels dwell. On a starlight evening she looked up and exclaimed—"It must be a very bright and lovely place for I see the light shining through so many little holes."

These instances are only given to show what strange ideas may be formed by the untutored mind.

We do not know to what extent in astronomy, the writer of the afore-mentioned Psalm was taught, neither does it make any difference as to our present purpose. It is sufficient for us to know that he wrote by inspiration. And true science will and does comport with inspiration. Hence, what little we may say here relative to astronomy we trust shall be in harmony with the text—"The heavens declare the glory of God."

Astronomers view our great luminary, the sun, as occupying a central position in what is called "Our Solar System." In other words it occupies a place in mid-heaven, resting upon no material foundation, but is held in place by its Maker. In size it is calculated to be upward of one million times greater than the earth and revolves on its axis once every twenty-four days. Its distance from the earth being—according to the latest calculations—about 92 million miles.

The sun has whirling around itself at various distances, quite a number of planets in the shape of spherical bodies and of different sizes. Of these our earth is the fifth in magnitude—four others being much larger. All of these planets are in themselves dark bodies and receive their light from the sun.

Here the question naturally arises—by what power do all these planets move in their different orbits and keep their respective distances from the sun with no fear of a collision? The answer may be something like this—The Almighty has put an attractive force into the sun, which holds them at their given distances as a boy holds an apple by a string when he whirls it around.

But the astronomer does not

simply confine his telescopic observations to this solar system—nay, he looks far beyond and sees many other suns in the dim distance around each of which, in all probability, also a number of planets revolve.

Then when we consider that there is no end to space and that as far as human imagination can grasp the immensity of it, *that space* may still be occupied by other bodies and other worlds—and if so, they are nevertheless—all under the complete government of the one God, besides whom there is none else. Deut. iv, 35. Truly, "The heavens declare the glory of God and the firmament showeth his handy-work."

Who has not seen a swarm of bees numbering many thousands, all on the wing flying hither and thither in all directions, mingling and commingling in close proximity in mid-air, and yet without striking one another? So the Universe of God! Let any one behold the heavens of a star-light night; viewing the many thousands, all of which are on the move in their respective spheres—Should he not be struck with wonder and amazement? The more so when he is informed that the Lord knows their number and calls them all by their names. (Psalms cxlvii, 4).

The second, third and fourth verses of the 19th Psalm are mostly figurative language: and when we come to the words: "In them hath he set a tabernacle for the sun"—it requires a critical examination to find what the pronoun *them* represents. But seeing it is plural, *its* antecedent must be plural and therefore most likely it refers to *heavens* in the first verse. Yea the Sun's tabernacle is set in the heavens—but what the Psalmist more particularly refers to is the place of his concealment during the night, from which he merges forth in the morning as a bridegroom from his chamber and rejoiceth as a strong man to run a race.

6th verse—"His going forth is

from the end of the heaven and his circuit unto the ends of it." In other words—the sun's daily course is from one end of the visible heavens to the other and nothing escapes his heat.

Critics and philosophers may object to some of the language in the verses here paraphrased on for the reason that it is not in harmony with the facts as viewed from a scientific stand-point. To such we would say, that in so far as natural philosophy is concerned, the inspired writers simply made their statements in a manner corresponding with the views of the most intelligent men then living and not in accordance with what has since been discovered with the aid of telescopes and such like things. It has ever since been God's plan, more particularly to reveal unto men, the things that pertain to our spiritual welfare than to open up to our view the manner in which he governs the material universe.

In the 38th chapter of Job and onward, the Lord himself puts many questions that were too hard for that "Greatest of all the men of the east" to answer. And well might David exclaim, "Such knowledge is too wonderful for me: it is high, I cannot attain unto it." Ps. xxxix, 6.

Further on in the Psalm we are considering the law, the testimony, the statutes, the commandments, the fear, and the judgments of the Lord are brought to view: each class in its distinctive character as applicable to the human soul. Closing all comes such a prayer as is well designed to arouse our inmost souls to a sense of true piety and self-examination.

Bless the Lord for the 19th Psalm!
C. STONER.

Polo, Ill.

You may have looked long and carefully for such a word as "immortal soul," you may have sought for it in the Bible, you may have searched from Genesis to Revelations, and yet you have never found such a word there.—H. L. Hastings.

For the Evangelical Visitor.
MEMBERS.

From the Apostle Paul's dictations to Timothy in 1 Tim. iii, concerning the order of the house of God—which is the church of the living God, the pillar and ground of the truth—we may well infer that in the house of God there are many vessels, as is also confirmed in 2 Tim. ii, 20.

These vessels, although sanctified and set apart for use, seem to be in different spheres as pertains to qualifications and positions of honor. These conclusions are drawn from various Scripture quotations which have bearing upon the purifying influence of the *true grace of God*. The Apostle in warning Timothy, relative to the opposing elements of the doctrine of Christ, says: "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work." In other places of Holy Writ, the church is called the body of Christ and distinction is made as to being placed as members in different parts of the body. The members though being differently located; having different qualifications; being made, some to honor, others apparently rather unto dishonor, do nevertheless constitute the body entire; and if one member suffers, all the members suffer with it, or, if one member is honored, all the members share the glory.

There are nevertheless often unjust views taken of the location and decidedly important positions held by each member of the figurative body of Christ. Notwithstanding there is also a celestial, a heavenly record. He who searches the hearts and tries the reins, will note in the self-same record the measure of consecration which we allow to influence us in the work of God.

But in consideration of the terrestrial, the earthly and sensual view which is often taken by those who stand afar off—or even close by the border line—we must conclude that

many a member of Christ would hastily be dispensed with by the unregenerated mind, which is an indispensable factor, a messenger for good even to those who apparently have attained to some degree of advancement in the purifying work of grace. "Man judges from the outward appearance; God looketh on the heart."

Our positions in the church or in the world may not—in a critical judgment—make void in the least our influence for good. It does not even depend on the title of "king," "prophet" or "chamberlain" to dispose of the council of an omnipotent Ruler. Kings may reject, prophets may flinch, while eunuchs may be ready to run the risk of life or death in the maintenance of the things which are according to righteousness, goodness and virtue.

Ahab, as king of Israel, may pass the time of his sojourning in the grossest idolitry, and in the darkest of crime, while his servant, Obadiah, spends his leisure moments in supplying the wants of the prophets who lie in suspense in some secluded cave till Elijah comes with authority, slaying the prophets of Baal, and restoring the worship of him who is Lord and God. This "Obadiah feared the Lord from his youth." Zedekiah enjoys his royalty—indifferently sitting on the throne—while the princes cast the prophet, Jeremiah, into the dungeon; but in the king's house is a eunuch, an Ethiopian, Ebed-Melech, who had but heard of the transaction. He unhesitatingly left the king's palace and put forth some effort to appear before the king in the gate of Benjamin, making supplication for the *man of God who was exposed to death* in the mire of the dungeon.

Thus also it has been necessary all along the pathway of the church, even to our present age and generation, that some men bear the reproach of a eunuch, and the color of an Ethiopian in order to keep clear of mists, the standard of righteousness.

H. N. ENGLE.

THE ENTRANCED FEMALE.

The word trance, as explained in the Bible, signifies a temporary absence of the soul, a rapture, a state in which the soul is wrapt into visions of future or distant things, and according to the learned Parkhurst, the word means a sacred ecstasy when the use of the external senses being suspended. God reveals something in a peculiar manner to his servants who are then taken or translated out of themselves. There is a phenomenon full of mystery and the reality of which some persons have doubted, but I think without due consideration Balaam is said to have been in a trance and having had his eyes opened, we are told that he saw the visions of the Almighty and knew the knowledge of the Most High. Peter was also in a trance upon the house top to which place he had retired for prayer and received symbolical instructions relative to his future proceedings with the Gentiles; and Paul is supposed to have been in a trance, but whether in the body or out of the body, he could not tell. God only knows. But he was caught up into Paradise and heard unspeakable words which it was not lawful for a man to utter. Since that period there have been well attested instances of individuals who have been in a similar state, some of whom are on record in several highly respectable publications and the following singular relation is intended to add to their number.

While residing in a British colony, as a Christian missionary, I was called one evening to visit Miss D. who was said to be dying. Mrs. Yong, by whom she was met for religious instruction, feeling a deep interest in her spiritual welfare, accompanied me to her residence. We found her in the chamber of a neat little cottage exceedingly ill, but confiding in the merits of Jesus, and after spending some time with her in conversation and prayer we commended her to God and took our departure without the least hope of seeing her again in this life. Soon

after we left she seemed to die, but as the usual signs of death, which so rapidly develop themselves in that country, did not appear, her friends concluded that she was in a trance and anxiously waited to see the end. She remained in this state for several days, during which period we repeatedly visited her, and the only indications we could perceive that life was not extinct, were a slight foaming at the mouth and a little warmth about the region of the heart. She was watched with great interest both night and day and after being in this state for nearly one week she opened her eyes and said, Mr. C. is dead; her attendant thinking that she was under the influence of delirium replied that she was mistaken as he was not only alive but well. O no said she, he is dead; for a short time ago as I passed the gates of hell I saw him descend into the pit and the blue flames covered him. Mr. B. is also dead for he arrived at heaven just as I was leaving that happy place. I saw its beautiful gates thrown wide open to receive him and heard the host of heaven shout welcome weary pilgrim.

Mr. C. was a neighbor but a very wicked person and Mr. B. who lived at no great distance, was a good old man and for many years had been a consistent and useful member of the church of God.

The parties who heard Miss D's. startling and confident statements, immediately sent to make inquiries about these two individuals alluded to and found to their utter astonishment that the former had dropped dead about half an hour before while tying his shoe and the latter about the same time had suddenly passed into the eternal world. For the truth of these facts I do solemnly vouch.

She then went on to tell them where she had been and what she had seen and heard. After being sufficiently recovered to leave the house, she paid us a visit and Mrs. Yong, as well as ourselves, heard from her own lips the following ac-

count of what she had passed through. She informed us that at the time she was supposed to die, a celestial being conducted her into the invisible world, and mysteriously unveiled to her the realities of eternity. He took her first to heaven but she was told that she yet belonged to time, she could not be permitted to enter into that glorious place, but only to behold it, which she represented as exceeding in beauty and splendor, the most elevated conceptions of mortals and whose glory no language could describe. She told us that she beheld the Saviour upon a throne of light and glory, surrounded by the four and twenty elders and a great multitude which no man could number, among whom she recognized, patriarchs and prophets and apostles and martyrs and all the missionaries who had died in that colony, besides many others whom she mentioned and although those parties were not named by the angels that attended her, yet she said that seeing them was to know them.

She described these celestial spirits as being variously employed and although she felt herself inadequate to convey any definite idea of the nature of that employment yet it appeared to be adapted to their respective mental capacities and spiritual attainment. She also informed us that she heard sweet and most enrapturing music, such as she had never before heard and made several attempts to give us some idea of its melodious character, but found her note too earthly for that purpose. While thus favored the missionaries already referred to and other happy spirits as they glided past her surely smiled and said they know whence she came and if faithful to the grace of God she would in a short time be admitted into their delightful society. All the order of heaven were in perfect and blessed harmony and appeared to be directed in all their movements by a mysterious influence proceeding from the throne of God.

She was next conducted to a place

whence she had a view of hell which she described in the most terrific language and declared that the horrid shrieks of lost spirits still seem to sound in her ears. As she approached the burning pit a tremendous effort was made to draw her into it, but she felt herself safe under the protection of the guardian angel. She recognized many in that place of torment whom she had known on earth and even some who had been thought good Christians. There were princes and peasants, rich and poor, learned and unlearned writhing together in one dreadful and unquenchable fire where all earthly distinctions and titles were forever at an end. Among them she beheld a Miss M. who had occupied a prominent station in society, but had died during the trance of this young woman. She said that when Miss M. saw her approach, her shrieks were appalling beyond the power of language to describe and that she made a desperate but unsuccessful effort to escape. The punishment of lost souls she represented as symbolizing the respective sins which had occasioned the condemnation. Miss M., for instance, was condemned for her love of money which I had every reason to believe was her besetting sin, and she seemed robed in a garment of gold all on fire. Mr. O., whom she saw, was lost through intemperance and he appeared to be punished by devils administering to him some forbidding liquid. She said there was no sympathy among these unhappy spirits, but that unmixed hatred in all its frightful forms prevailed. In every part of the fiery regions she beheld parents and children, husbands and wives and those who had been companions in sin exhibiting every mark of deep hatred to each other's society and heard them in fiendish events upbraiding and bitterly cursing one another. She saw nothing in hell but misery and despair and heard nothing there but most discordant sounds accompanied with weeping and wailing and gnashing of teeth. While she gazed upon these revolt-

ing scenes many souls arrived from earth and were greedily seized by innumerable devils of monstrous shape midst horrid shouts of hellish triumph and tortured according to their crimes.

This fearful view of the state of the lost agrees with the testimony of S. T. whose case is on record in Mr. Wesley's Journal. She tells us that while in her trance the place of the condemned was unveiled and she saw a vast number who stood up cursing and blaspheming God and spitting at each other and many were making balls of fire and throwing them at one another; she also saw many others who had cups of fire out of which they were drinking down flames and others who held cards of fire in their hands and seemed to be playing with them. From the gates of hell Miss D. was conducted to another portion whence she had a view of heaven and hell and earth, and she described earth as appearing like a vast stage crowded with human beings and full of devastation and blood. From this stage persons were continually stepping off and others were rapidly approaching its edge and would very soon disappear. Amongst these was Mrs. L., an intimate friend of ours, who died a fortnight afterwards. Other persons whom she named were represented as near the edge of the stage and although quite well when she made her communication, died in every case shortly afterwards leaving their probationary state. One of the days in which Miss D. lay entranced was the holy Sabbath and she told me that she knew when I preached on that day and from the chapels she perceived holy incense rise, which she described as mingling together and coming up before the throne, then taken by the Saviour and presented to the Father while angels and all the company of heaven rejoiced together. She also stated that during one of Mrs. Yong's visits to the home where she lay entranced she saw her sitting by her bedside reading to the family a chapter out of St. John's gospel and

then she saw her kneel down and pray with them.

(To be Continued.)

THE CATHOLICS AND INDIAN EDUCATION.

There are two classes of Indian schools—those maintained directly by the government, and those carried on by contract between the government and various religious bodies. The total amount awarded to contract schools was, in 1886, \$174,819; in 1887, \$309,774; in 1888, \$322,824; in 1889, \$476,190, and for the year ending June, 1890, \$506,994.

Of these sums, the Catholic church received, for the respective years, \$118,343; \$194,635; \$221,169; \$347,672, and \$356,491.

From this showing it appears that there has been a steady increase from year to year in the amounts allotted to the Catholic church, and that for the year 1890 the sum appropriated to that church is seven-tenths of the whole sum allotted to contract schools, leaving three-tenths to be divided among all Protestant bodies.

The number of pupils enrolled in the government schools was for 1887, 9,962; 1888, 10,173; 1889, 9,660, showing an actual decrease in the number enrolled in 1889 as compared with the number enrolled in 1887. The number of pupils enrolled in contract schools for the same years was 4,371; 5,039; and 6,124. This showing indicates that the policy of the Indian Bureau during the last administration seemed to be to neglect the government schools and to build up the contract schools.—Selected.

Do justice to your brother, and you will come to love him. But do injustice to him, because you don't love him, and you will come to hate him.—Ruskin,

Pure Christianity gives her remission of sins only by ending them; but false Christianity gets her remission of sins by compounding for them.—Ruskin.

EVANGELICAL VISITOR.

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H. DAVIDSON, White Pigeon, Michigan,

To whom all communications and letters of business are to be addressed.

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No communication will be inserted without the author's name. Not necessarily for publication, but as a guarantee of good faith.

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If you do not receive the VISITOR in ten days from date of issue, write us and we will send you the necessary No.

If you desire to know when your subscription expires, look on the printed tag, on which your name and address is, and that will state to what date payment is made. For instance, April 88 means that the subscription has been paid up to that date. If you find any error in the date please notify us and we will make the correction.

To those who do not wish to take the VISITOR longer we would say, when you write us to discontinue the VISITOR, please send us also the balance of your subscription up to the date at which you wish to have it discontinued, and it will receive our prompt attention.

Send Money by Post Office Money Order, Registered Letter, or Bank Draft, to Henry Davidson, White Pigeon, Michigan.

White Pigeon, Mic., Feb. 1, 1890

THE YOUTH'S DEPARTMENT.

There is one especial department in our paper that while it has not been overlooked, yet it has not received the attention that it should at the hands of those who are qualified to write to that class, we refer to the youth or children of our church-members, as well as all children who read the VISITOR. There is a very large field for usefulness here, and, we wonder why so little has been written. 'Tis true it requires special qualifications yet they are not lacking with many of our fathers and mothers, who have had considerable experience in the family, as well as in the Sunday-school and church. Then again we have teachers who are engaged now and who have been engaged in educational pursuits who would we think have

special qualifications for that field of labor. We do not think that these articles or series of articles should be written in the style of lectures. We think in that way they would not be so readily read or if read, perhaps not received. But we think they could be written in an instructive manner that would be sought after by all children who love to read and might probably be profitable to older persons.

Brethren and sisters will you try it; or if it was preferred brethren could write for the boys and sisters for the girls; and if you prefer to do so it is not necessary that you sign your name to be published with the article written. Some anonymous name can be used. Will you do it? We hope to hear from some of you soon.

OUR MISSION BOARD.

It is probably not generally known that our Treasurer and Secretary of the Mission Board resigned his position at our last general Conference, and that his resignation was accepted, on conditions that he should continue to fill his office for another Conference year, or until the Conference of 1890, at which time some one should be appointed or elected, to take the place. Now the question may arise whom shall it be? Where shall he reside, and how shall his appointment be made? We would answer that from the very nature of the case it is the work of the general Conferences direct, or through a committee, selected by Conference to make the selection of some person to be presented, to that body for confirmation.

But the other questions are probably not so readily answered. And while it would be difficult to answer either, yet so far as the qualifications are concerned we might take a lesson from our present Treasurer. We are well aware that Bro. Stoner does not want us to say anything in his praise, yet he will, we trust, bear with us in stating that Bro. Stoner has filled that place with

credit to himself, and with profit to the church, and we could have been perfectly willing to have retained him. But it is as he stated, he has served the church many years in that capacity and on account of old age and failing health he felt it his duty to resign.

Now then what should the qualifications be? We might suggest and we think there would be no dissenting voice that the person to fill that place should be a man that loves the cause of God and the work of the spread of the gospel; he should also be well acquainted with the requirements of the mission work, and one who will with all his heart enter into it. We think that the question has been decided that the choice can be made from the ministry, deacons or laity of the church so that need be no question.

But where should he reside may be a question. In answer to this we will state that when the Board was first organized two of the members resided in Wayne Co., O., and one, Bro. Stoner, in Stark Co., O. After the death of those from Wayne Co., their places were filled by conference, from brethren in the Stark Co., O., District. Now we think there are plenty of brethren in Stark Co., from which suitable selections could be made and we do not know but they have some name to present to Conference to fill that place.

But if they should not have would it be out of place to make the selection from any other part of the brotherhood? We think that the necessary work could be done through correspondence as it must frequently be done at present.

We would suggest then the propriety of each District throughout the brotherhood at their District meeting, take the matter into consideration and if their meeting should be past without action on this matter to endeavor to get the sentiment of the brethren, and if thought advisable to make a selection from their own District, or from some other, that they think would be suitable for the place, and wheth-

er they have one or not, to give the matter thought, and to make it a subject of prayer that God might direct the work. We all know that the work of missions is an absolute necessity, if we want to prosper as a church, and we believe it is dear to the heart of every true child of God. Now let us be prepared to act advisably in the matter when we meet.

THE VISITOR IN THE FUTURE.

We have already said perhaps enough with regard to the purpose and aim of the *Visitor* without adding anything more, but we hope our patrons will bear with us if we refer to it in this number, especially as we would like to clearly, if we can, define our duty as we see it, as well as the duty of the readers of the *Visitor*.

First, then, we desire to make the *Visitor* in every respect a good, safe and cheap family, as well as church paper. To do this it takes time and labor, as well as thought and prayer. We are willing to give ourselves wholly up to the work, and what we can not do ourselves we will get help to do. We propose to be prompt as to time of publishing, and when we fail, try and bear in mind, that there must be some good reason for it. We are not so indifferent as to trifle with the work we are engaged in. We shall try as we progress with the work to add every improvement we can and have the means to do with. We think we are employing among the best publishers we can obtain. They are courteous to us, and are, we believe, trying to do the best work and to use the best material, as well as the cleanest type; and we think we are safe in saying no paper has a better appearance for plain work, clean type, good paper and good taste in the make-up than the *Visitor*. We do not wish to boast, we want to deal in facts; so much then for the make-up of the paper.

Well now, in the past, our friends have nobly sustained us, but we are entering upon a new feature of the

work, that is to give double as much reading matter for the same money. While this is not done at twice the expense, yet it is nearly that, and we want to hold out every inducement to our subscribers to continue with us, and to obtain others, that we can, and think would be consistent with the object we have in view, as stated at the head of our paper: "For the spread of Evangelical Truths and the Unity of the Church." For this our subscription list should double in three months, and it can be done by a persistent, united effort all along the line. There should be no halting now, it is too late; "we have crossed the Rubicon" and we can not turn back. Remember it costs just as much work so far as the make-up of the matter for the columns of the paper and the setting of the type for one thousand copies, as it does for ten thousand. After that it is only the press-work, paper, mailing, etc. that makes the additional cost, and it is the large circulation that will make the *Visitor* self-sustaining. We earnestly urge you then to assist us in the circulation of the *Visitor*; you can do this with a little extra effort, on your part. We think there should be an organized effort in every district and every locality of the Brotherhood. The *Visitor* has been long enough before you for you to know its purpose and aim, and while we do not claim perfection, yet we do know that the *Visitor* occupies a position for good that gives no uncertain sound, and we can directly refer to incidents that have come under our notice unsolicited, where it has been a means under God in leading some out from error into the glorious liberty of the children of God.

But to return to the subject of our duty, permit us to say the spread of the gospel is your duty my brother and my sister, and no excuse you can make before God or man will justify you in refusing or neglecting to do your duty. God will hold you accountable for what

you can do. Now then we think we all should make a united effort to spread the gospel by every christian means in our power and we think this is one of the means to be employed to that end. But some times we hear expressions like these, well I like the *Visitor* but I have so much reading matter that I have no time to read it. Can it be possible that that should be an excuse!

We were once acquainted with a family where the children, though in many respects they were respectful and kind, yet the father complained that he could not trust his children, they were not truthful. Well what was the reason? Although they were supplied with plenty of reading matter, yet the character of the matter they read was such that led them away from God instead of to God, and the children of that family, instead of being urged to attend Sabbath School, were permitted to do as they pleased. When Sabbath morning came no effort was made to get them ready for the Sabbath School. The parents remained at home unless some great occasion brought them out, and we fear this is not the only family that might be found, but there are many. Once many years since while living in a community where there was much irreligious conduct and sentiment manifested, we remember of hearing two neighbors conversing on the subject of family training. The one who was at least moral said to his neighbor, I have always tried to train my children up so that they might do well. The other remarked I do not care so much about their doing well but I would like them to *appear* well. Now with such desires as these what can be expected of children, unless indeed they are brought under Christian restraint and training.

Well now place in your family some good Christian paper, get them to read, that not by force, but as a matter of pleasure. Some parents make the contents of their religious paper a matter of study

and comparison, they get their children to read certain articles and examine them and compare them with the teachings of the Bible, not in a spirit of debate or fault-finding, but to draw out the good that may be obtained and by these means an interest is awakened in the minds of children and others, and the result is the child is brought under conviction and a glorious work of grace is being wrought in that family, simply because the mind is led to dwell and meditate on the duties and responsibilities of life.

But again some people may think that they can hardly afford to take a church paper; they have hard work to support their families with the necessities of life, and they cannot afford any luxuries, but is that always the fact? No doubt some families who are sick and have met with reverses in financial matters may be sorely pressed for want of means and when there are cases of that kind we are glad that we can say that they will be provided for. We have some who are very generous and if you will make your condition known you will be supplied: only do not stop your paper on that account. Then there are others who *think* they can not afford to take a religious paper who perhaps spend three or four times that amount for things that do not benefit anything in fact but very injurious, and often do not consider the evil effects it is having on themselves and family.

We will conclude by simply saying, break off your evil habits if you have any and retain your good ones, practice virtue, shun vice and when you invest for any enterprise, always consider that it is your duty to use a part of your income for the moral and religious benefit of your family, and in doing so, supply them and yourself with a religious paper. It is a cheap luxury and one that you ought not to think of trying to do without.

This article is much longer than we intended that it should be when we first commenced to write and we

may have drifted some from what we aimed at, but it seemed necessary that we should say something in this direction; and we will, we trust, not be necessitated to refer to the same subject again soon, hoping that you will act on these suggestions and *subscribe for the Visitor, and send other names with yours.*

GERMAN BAPTIST COLLEGES.

We see the report going the rounds among our exchanges that since the German Baptist college in Virginia has been burned, they have but two, the one at Huntingdon, Pa., and another at Mount Morris, Ill. But that is not correct; they have also one at McPherson, Kansas, recently built, and, we believe, not fully completed yet. But the school there is in successful operation and we think it is destined to be the best school in the Denomination.

BENEVOLENT FUND.

From a sister,	- - -	\$4.00.
Sister Anna M. Dick,	- - -	2.00.
A Brother,	- - -	2.00.
A Sister,	- - -	1.00.
Sister F. Young,	- - -	1.00.

Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light.—*Jesus.*

Bro. W. O. Baker, of Louisville, O., will have an interesting article on Baptism, in the number for Feb. 15th.

From a card received from Bro. J. H. Eshelman of Sedgwick, Kan., under date of Jan. 16th, we learn that the meeting in progress there gives good indications of a blessed work. One dear soul presented himself for prayers, and a deep work of grace seemed apparent. Others are deeply wrought upon. May the good work continue. Bro. S. Zook was not able to attend services upon two occasions on account of an attack of Influenza, but is better again.

Bro. D. M. Eyer of Shocks Mills, Pa., writes under date of Jan. 7th, that they are having a series of meetings in Ruch's meeting house. Bro. B. Gish from Abilene, Kan., is there to assist them. We hope to hear good results from that strong hold of the church.

Holiness becometh thy house O Lord forever.—*Psalms.*

We are probably not fully understood by some with regard to discontinuing the *Visitor*. Although we have stated our position plainly on the inside page of the *Visitor* when we speak of the rules by which we are governed, yet we will state them again for the information of all. We then desire to continue the *Visitor* to every subscriber and wish to add to the number all we can. We believe nearly all our subscribers desire to remain with us as constant readers of the *Visitor* and on that account we continue to send it after the expiration of the time paid for and will continue to send it until notified that they want it stopped. We do this because it makes us less work to continue than it does to erase a subscriber's name and because we think that they are honest and will pay some time if they can, and if they cannot that they will inform us of their circumstances and of their wish. So that if you desire the *Visitor* continued you do not need to notify us, as we will continue it believing that you will pay at your earliest convenience.

But to those who desire to discontinue, we would say, notify us of that fact at the expiration of the time paid for. You can easily ascertain that by looking at the tag on your paper and if there is anything due us remember we need it and send it along with your notice to discontinue, otherwise we are not obliged to discontinue. If there should be any error as to time of payment or any number not received let us know at once and we will make the correction.

Them that honor me I will honor, and they that despise me shall be lightly esteemed.—*Bible.*

CHURCH NEWS.

By the help of God we will again try to report to the church through the *Visitor*, our labors in the mission field. In the December number of the *Visitor* we referred to Lushton as being our next field of labor. After looking over the field we soon discovered that we had again a foreign people to do with, (Germans,) consequently, our language was not edifying to them.

The territory marked out to us by those to whom we were directed comprised five families of English-speaking people, some of whom seldom attend religious meeting. We engaged a school house and held meetings two nights, and then appointed meeting in Lushton, a village several miles distant, hoping thus to enlarge our opportunities.

The meetings at both places were fairly attended. We visited perhaps twenty families in this locality speaking with the people concerning their eternal interests: had also a word of prayer with most of them.

On the 20th we left here for Beaver Crossing, Seward co. The persons to whom we were here directed failed to take any interest in the work; so we were left to feel our way as best we could, but are glad to say that we found "brethren", perhaps not such as "followed with us," but we believe, "children of the Kingdom," "who shewed us no little kindness," and who assisted us in arranging meetings. We remained at this place nine days, holding meetings and visiting from house to house.

From here we went to Elmwood, Cass co. and failed to see any opening for meetings. We returned to Brown co., Kans, and there met with the brethren in two meetings; from thence home where we arrived Dec. 3rd, being absent just six weeks. My health did not permit me to remain longer, but am in my usual health again at present, (Jan. 10), and expect to labor in company with Elder Samuel Zook in fields near home. We expect Bro. Zook

with us tomorrow, (Jan. 11).

Though we have not been able thus far to report to the church great achievements, still we have this comfort and consolation that we "have done what we could." We realized that obedience even to the command "Go" "is blessed." The mission field is a very good one in which to learn the grace of self-sacrifice, the spirit that stands forth in bold relief throughout the sacred Scriptures.

May the Lord bless his work, and let us pray the "Lord of the harvest to send more laborers into his harvest"

J. H. ESHELMAN.

C. HALDEMAN.

EVANGELISTIC WORK.

I left my home on the 22 of Nov: for to assist the Brethren of Stark Co., Ohio, to hold a series of meetings. I took the train at Dunnville, Ontario for Buffalo, where I stopped over night. In the morning at 7 A.M. I started for Canton, Ohio, via Cleveland. I arrived at Canton at 7 P. M. But owing to some misunderstanding there was no one to meet me at the station, and being a stranger in the place I had some difficulty in getting the information I wanted, I finally took a train to Louisville, O. where I arrived at about 11 o'clock at night, where I had the pleasure of stopping with Bro. Baker and family over night, by whom I was kindly received and made welcome. Next morning being Sunday, Bro. Baker took me to the Valley Chapel where I met Bro. Hershey and other good, warm Brethren and sisters, for the first time forming their acquaintance. But I felt that the good Lord had visited them and they all seemed anxious to see the Lord do a work there. So we all agreed to open fire at once on the enemy of souls. And I feel to say the Lord was with us. He did a great work there. After about two weeks hard labor, the ice began to break, the strong cords that Satan has to bind the souls of men broke loose and to the

praise of God some eight or ten were out as seekers at one time, and it seemed that we all got revived. Old and young cried to God for mercy. Several young boys took courage to stand up to speak for the Master. But we kept on having meetings at 10 A. M. and 7 P. M. and I visited around between times as much as convenient, I meet some warm brethren there and friends, I feel thankful to those brethren and sisters and surrounding friends for their kindness to me.

After nearly four weeks labor, some 25 or more came forward and testified to the goodness of God and I have reason to believe that nearly all have found a change. Four soon made application for baptism which was also performed at the close of the meetings on the 20th of Dec.—Jennie Bechtel, Laura Myers, Joseph Bosler and Isaac Bechtel were baptized according to the commission in Matt. xxviii, 19, and rose to walk in newness of life. I pray the Lord to overshadow them with divine love and may the dews of heaven water their souls until God sees fit to call them home. The meeting's seemed just in good working order when it was closed. But I hope the seed sown will yet bring forth an ample-harvest.

On the 21, Dec., Bro. A. Bechtel took me to Canton in company with his son to go to Sippo, to hold meetings. After leaving Canton I met Bro. Joseph Bosler, who in accompanied me to Massilon, from hence Bro. E. Moler conveyed me to his place. And from thence to Sippo Church where I found more Brethren who love to see Zion prevail.

I held meeting in this place a little over two weeks with good results, several of the young converts and and also older ones came from Canton to help along the meetings. I feel much at home in this place. After having meetings some ten days the Lord broke the enemy's chain and they began to come forward to be prayed with. Several

(Concluded on last page.)

RELIGIOUS LIFE AND EXPERIENCE.

IS THIS ALL?

BY H. BONAR.

Sometimes I catch sweet glimpses of His face,

But that is all.

Sometimes He looks on me and seems to smile,

But that is all.

Sometimes He speaks a passing word of peace,

But that is all.

Sometimes I think I hear His loving voice Upon me call.

And is this all He meant when thus He spoke,

"Come unto Me"?

Is there no deeper, more enduring rest In Him for thee?

Is there no steadier light for thee in Him? Oh, come and see!

Oh, come and see! oh, look, and look again! All shall be right;

Oh, taste His love, and see that it is good, Thou child of night!

Oh, trust thou, trust thou, in his grace and power!

Then all is bright.

Nay, do not wrong Him by the heavy thoughts,

But love His love.

Do thou full justice to His tenderness, His mercy prove;

Take Him for what He is, oh, take Him all,

And look above!

Then shall thy tossing soul find anchorage And steadfast peace;

Thy love shall rest in His; the weary doubts

Forever cease;

Thy heart shall find in Him and in His grace

Its rest and bliss.

Christ and His love shall be thy blessed all For evermore!

Christ and His love shall shine on all thy way

For evermore!

Christ and His peace shall keep thy troubled soul

For evermore!

For the Evangelical Visitor.

ASHAMED OF WHOM?

"For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." Luke ix, 26; Mark viii, 38.

It appears that there were some among the Jews that were ashamed

of our Saviour and his words. While he was upon the earth teaching the people the way to eternal life and happiness. He took such a way that not one might be excluded. An easy, humble way that "wayfaring men, though fools, shall not err therein." He became an example of humanity, ever walked in a self-denying way, which is so much against human nature, and here it is that the follower of Christ has to take up the cross and bear it daily, if he desires to be a servant of the Lord. But I fear many, very many are too proud to bear the cross. They will not follow the Saviour's humble commandments. They appear to be ashamed to do all that which our Saviour commanded. Of such the Son of man will be ashamed, when He cometh in the glory of his Father, with the holy angels. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." O, how necessary then that we be on our guard. Watch and pray. Satan, the enemy of our soul's, is ever ready to entice and allure us away from the fold of God.

Let us beware and keep near the Saviour's bleeding side. He is our refuge, ever near and we are safe in His arms. Really what a friend we have in Jesus. For should we, through weakness or lightmindedness, step aside on forbidden ground, He is always ready to help us to mend our way again and bring us nearer to God. Christ is not ashamed to call his people brethren, neither is God ashamed to be called their God. "And whosoever beliveth on Him shall not be ashamed." How important that parents bring up their children in the nurture and admonition of the Lord.

I had a dear mother, who is now gone to taste the realities of another world. Thank God for the kind instructions that she gave us from our youth up. Ever taught non-resistant principles. It was not that I was so obedient, but always felt a guilty conscience when returning evil for evil. The Lord wants us to do good for evil, and this often causes a great

battle within ourselves to overcome. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Therefore, it is so very necessary that we pray to our heavenly Father, that we may overcome all evil and may continue in this work till Jesus comes, and we'll be gathered home.

F. HEISE.

Clarence Centre, N. Y.

For the Evangelical Visitor.

SUNDAY SCHOOLS—THEIR INFLUENCE.

This institution is not yet very old, yet so rapid has been its growth that it is at the present time undoubtedly exerting a very powerful influence for good or for evil in the world. The Sunday Schools of America are numbered by the thousands, and the children influenced by them would reach into the millions, and the institution has been planted in all continents; and in nearly all the countries of the world the children are gathered into these nurseries of the church, even in the far away island of the sea children's voices join in singing the sweet hymns "Of Jesus and His Love."

In many new places the Sunday School affords the only religion privileges to the people, and its missionaries are, in many instances, the pioneers of gospel work, and when the children are thus gathered in, a way is opened for influencing the older people, so that considering the question in all its bearings, we cannot but conclude that it does, as an institution, exert a very marked influence in the world. This influence is not confined to the children, but we believe no one can occupy the place of teachers for any length of time reading and teaching a part of God's Word week after week, who will not be made sensible of what the Lord requires of him or her, though in too many cases this feeling is quenched, yet many (perhaps more than we think) are influenced to a more consistent life by it.

For instance. A few years ago a lady gave the experience of herself

and husband, in one of the Sunday School papers. They kept a general store in one of the smaller towns tobacco formed a staple article of trade with them. They were both teachers in the Sunday School, and occasionally there would be a temperance lesson in which the evil of tobacco using was also dwelt upon. After a while it became a serious question with this couple whether they could consistently sell the article to those whom they taught the hurtfulness of using it, and conscience being once aroused they had no other way to be consistent than to banish it from their store, however, much the enemy told them they would lose by it in custom and profit. But having honored their conscience, and conviction of right they found out that their business did not suffer, and they could teach the principles of temperance in tobacco as well as strong drink, with a clear conscience. So that we believe the institution, if properly conducted, can be made to exert a good influence upon the whole community. If its influence is evil it is not because it must necessarily be so, but because of too much looseness in the way it is conducted and too much license in practicing things of a doubtful and even positively hurtful nature.

Admitting then that it has a great influence in our time, and that the influence can be good, the question comes to us as a church what should our attitude be towards this institution? Should it be one of hostility or even indifferent or should we recognize it as one of the avenues by which we can promote the cause of our blessed Master? We think the answer is plain.

Some may oppose the institution on the ground that it is not an institution of the New Testament or that it was not recognized by the fathers of our society. We answer that the teaching of the Word is to the effect that the church take up works which are for the good of mankind as they present themselves though they may not have been practiced in the earlier times. Read-

ing Phil. iv, 8, the apostle gives us to understand that there are things true, honest, just, pure, lovely, of good report, etc., besides such as he had mentioned, and exhorts the brethren to think on these things, and, we doubt not, act accordingly, and elsewhere we are exhorted to be ready to *every good work*. If then this is a good work it would seem to be an easy matter to decide what our attitude towards it should be, and knowing our duty in the matter it remains for us to not be slow in performing it.

A FRIEND OF S. S.

THE BEAUTY OF BEING RELIGIOUS.

First we love God, who for Christ's sake has forgiven us our sins, and now we can praise our God for his love which is as the boundless ocean, yes the love of God who can fathom it. We also love the brotherhood. We love to meet with the people of God, to hear the word preached, to sing his praise, to tell of his love, his mercies, and how we love to see sinners turning from their evil ways to God and also then walk in the paths of righteousness. Oh what joy, what comfort that we have in the religion of Jesus Christ. It is true we have many pleasant enjoyments here when we look on the bright side of life, yet there are none so great like this peace with God. Oh who would live without peace with their God when it is offered free to all, only our will must be given to the will of God who has created us, and too, for a very wise purpose. Yes we ought to love him because he first loved us. We should praise his holy name and obey him in all that his word requires. Oh there are so many beauties in this religion of Jesus. When we are laid low on the bed of affliction and find that all is well and we are ready to meet the bridegroom, ready to hear the welcome voice, "come enter thou into the joys of thy Lord," to be free from all sickness, sorrow, pain and death. O to see the beau-

ties of that heavenly land! Then dear reader let us sing,

"Nearer my God to thee
Nearer to thee.

and live it, then we can sing it in spirit and truth.

I can tell you that I have come from darkness to light and from the power of satan to God. I was converted when in my youth, and praise God, for it was his will that I should be his child. I know that my Redeemer lives.

Dear reader try this good way. O come to Jesus with all your sins, acknowledge them to God and to your fellowmen, and also confess Christ, believe that he bids you come to him. He is inviting daily. Eph. vi. Therein we are commanded to put on the whole armor of God.

Dear reader I see my subject would get too lengthy, but I will once more commend you to the word of God. O the beautiful words of life. When we desire the sincere milk of the word of life, the word of God and his Spirit will lead us safely through.

Sometimes I feel a little cast down or forsaken, but when I tell Jesus he helps me to examine myself and I can see that my enjoyment is still in the Lord and not in the world. This assures me that I am on my way zionward.

Shepherdstown, Pa.

For the Evangelical Visitor. AN OINTING THE SICK.

Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. James v, 14.

This subject has for a number of years been more or less bearing upon my mind, looking at it as not only a duty for the child of God to perform, but more as a privilege for the afflicted child of God to enjoy, and to find help in the extreme time of need to body and soul! This is a subject which has been very little written about, and, perhaps by a great many, not much thought of. Yet we believe this is a command which should not lie so dormant in the church. The apostle plainly says, "Is any sick among you? Let

him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord." Now, I would say here, if we can believe that the apostle was under the influence of Divine inspiration when he was writing his epistle we cannot help but believe that God, through the instrumentality of the apostle's writing his teaching His children to be humble and obedient and that faith must always be accompanied by works, and that if we want to receive a blessing from His hands we must be willing to submit to His will and perform the things as He has bid us do by the word of inspiration.

But this subject, plain and inviting as it is, should be very carefully considered by both, the one who is to administer and by the one to whom it is to be administered. The one who asks to be anointed should be especially impressed by Divine influence, and it appears to me the motive should be very unselfish. I mean fully resigned to the will of God, so that God will be honored in all we do. Again the object should not alone be for the restoration of the body, but also for the reviving of the spirit and the upbuilding of faith.

But it might be asked, what virtue is in the oil to heal the body or what has the anointing to do with our faith? We will not here discuss the virtue of the oil, but let us see what it really represents or symbolizes. As the water in baptism does not wash away sin yet it represents or symbolizes a cleansing element which is to show that the person so baptized has been cleansed from his former sins and as he comes forth from his watery grave he should walk in newness of life. So the oil represents or symbolizes a healing element and so the anointing is to show forth that the person has consecrated him or herself fully to God, trusting in the almighty power and all-wise providence of God.

Now let us see if the Lord does not in reality enjoin something of this order upon his followers. St. Marks

gospel, iii, 14, 15, tells us that he ordained twelve that should be with him and that he might send them forth to preach and to have power to heal sicknesses, and then when they became active in their ordained work, they anointed with oil many that were sick, and healed them. Mark vi, 13. Again in the winding up of Mark's gospel where he gave an account of our Saviour's last words in speaking of the signs which should follow them that believed, he said, with other things, they shall lay hands on the sick and they shall recover.

So we see we have not only the words of the Apostle James of whom some suppose that he was yet laboring under the influence of a Jewish rite or ceremony, but we have the words of our Saviour for it, who has said: all power is given unto me in heaven and in earth. And, therefore, we should hold this command in its own peculiar nature as sacred as any other command recorded in the gospel.

JOHN REICHARD.

Fordwick, Ont.

For the Evangelical Visitor.

"YET A LITTLE SLEEP, A LITTLE SLUMBER."

PROVERBS XXIV, 33.

This was spoken by a careful observer, who wished to acquire instruction and did receive a benefit after a candid consideration.

The *theme* expresses the desire of the slothful, never ready to work, but yielding constantly to his habits of indolence, which tend to sudden poverty and extreme want.

This observer had been looking upon the field and vineyard of the indolent, and discovered that they were covered with thorns and nettles, which are emphatic evidences of slothfulness. Do not you think that self-denial would have been a great medium of interest to that person?

"The soul of the sluggard desireth and hath nothing: but the soul of the diligent shall be made fat." Prov. xiii, 4.

This quotation sets out in bold relief two characters in direct opposition and their achievements. The first simply desires, but did not act correspondingly, whereas the second did, hence the results.

Allow me now to give a spiritual illustration. Paul says, Eph. v, 14, "Awake thou that sleepest"; this indicates a class of persons who are spiritually sleeping.

The observant christian will notice the condition of the heart and character of the sleeper (sinner) to be unfruitful; not only non-productive of good; but in its stead we see the painful products of sin. There is no spot on earth, nor in the earth, nor between the earth and heaven where we can exist without doing good or evil. "Well," says a certain friend, "I am no christian yet, however, I am doing no harm to my knowledge. I treat my neighbors as I would have them treat me, don't cheat, don't steal, etc., etc. The refusal of accepting Christ as your saviour, itself is a sin, and viewing yourself from this standpoint, how many more sins can you detect in your own heart? I am safe to say if you apply the truth (the light) you will be astonished at the greatness of the number of your sins. Does not the condition of your heart compare with the field and vineyard of man who says: "Yet a little sleep a little slumber"—thorns and nettles are his harvest. When we speak to persons about the religion of Jesus, they will say: (especially the young) We are not quite ready yet. We want a little more sinful pleasure, not willing to leave some of their associates, and ashamed to declare themselves soldiers of Christ. Such individuals are sleeping and slumbering against their best interests.

"What meanest thou, O sleeper? call upon thy God." Jonah i, 6. I would right here recommend self-denial in its full sense to all such characters as above represented, to be an instrument that is indispensable in getting and maintaining the *true* religion.

There is a possibility of christians assuming a sleeping attitude by reluctance in and neglect of their duties.

"For this cause many are weak and sickly among you, and many sleep." 1 Cor. xi, 30.

This was spoken to the believers in Christ, not as a commendatory address, but as a strong reproof.

"Therefore let us not sleep as do others; but let us watch and be sober." 1 Thes. v, 6.

J. R. ZOOK.

Morrison, Ill.

For the Evangelical Visitor.
"A PLACE FOR YOU."

By glancing over the sacred volume enquiringly and imaginary beholding the many glorious promises of the great, "I am," and as intelligent beings plainly understand that there is a place destined for the faithful in Christ, and is termed by the apostle Paul, a "building or a house;" not of any earthly or modern architecture, but one made by God himself, "without hands eternal in the heavens." And in addition to this scientific structure, eternal and omnipotent Jesus says, "I go to prepare a place for you" (John xiv, 2) and it has been decreed by the Son Jesus that none shall inherit that place without being born again. This being obligatory to the sons and daughters of men, and God knowing the situation of man, and the relationship they stood side by side with their Maker, and wishing to manifest His love towards them, He sent His Son from the omnific throne, down on His footstool, to show man the way to that place, and to speak words of eternal life unto the people, and as never man spake the glad tidings of great joy which shall be to all people. And the good news spread so fast concerning the new prophet "mighty in deed" that the few loaves and fishes had to be brought forth to appease the hungry multitude, lest they faint by the way. This news of migration was the fulfilling of the promise Moses gave unto the

children of Israel: that a prophet, the Lord your God, would raise up from among your brethren like unto me him shall ye hear. They were now to repent and believe the gospel. That it might be fulfilled which was spoken by the prophet, Esaias. "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up." Matt. iv, 16.

So after impressing upon their minds the necessity of regeneration from darkness unto light which is sprung up, and admittance into the sheep-fold, and fulfilling all the Father's will, and finishing the work, he said it was expedient for him to go to the Father for the express purpose of preparing a place for them; and to comfort His disciples He said unto them. "Let not your hearts be troubled. Ye believe in God, believe also in me. In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you."

Before He could go and prepare a place for us, He had to fall into the hands of sinners, and spill His precious blood, "for without the shedding of blood there is no remission of sins," thus fulfilling His own prophecy, "Except a corn of wheat fall into the ground and die, it abideth alone." (John xii, 24.)

So He had to fall into the hands of sinners and die, or He would be alone, the Son of God with the Father. But by submitting to the will of the Father, so as to make a full atonement, He was lifted up from the earth not to be alone, but to "draw all men unto me, that where I am there ye may be also." John xii, 32. For in my Father's house (church) are many mansions. Yes many have felt the drawing and, still better, the knocking at the door of their hearts (Rev. iii, 20) and have opened and let Him in. Then He has an indwelling place in each one, "many mansions" until this earthly house be dissolved.

When we open the door and let

Him in, dear reader, He has a mansion in you, He has a mansion in me, for He said, I will dwell in them and walk in them, and I will be their God and they shall be my people. (2 Cor. vi, 16.) And if faithful we shall be admitted into that place (not many places) Jesus has prepared and shall go out no more forever.

A. BEARSS.

Ridgeway, Ont.

YOUTHS' DEPARTMENT.

NOT FAR.

Not far, not far from the kingdom,
Yet, in the shadow of sin,
How many are coming and going,
How few are entering in!

Not far from the golden gateway,
Where voices whisper and wait,
Fearing to enter in boldly,
So lingering still at the gate;

Catching the strains of the music
Floating so sweetly along,
Knowing the songs they are singing,
Yet joining not in the songs;

Seeing the warmth and the beauty,
The infinite love and the light,
Yet weary, and lonely, and waiting,
Out in the desolate night!

Out in the dark and the danger,
Out in the night and the cold,
Though He is longing to lead them
Tenderly into the fold.

Not far, not far from the Kingdom,
'Tis only a little space;
But it may be the last and forever,
Out of the resting place.—Selected.

For the Evangelical Visitor.
LET NO MAN DECEIVE YOU.

The above words were written by John to little children. I understand him to mean all those that become little in the world for the sake of following our Lord. But as I am now writing chiefly to the young and rising generation, I will write as to those who are yet in their youth, but will soon take our place in society. If I know myself, I have a great interest in the salvation of the rising generation and if we look around us and then search the Scriptures, we must conclude that the Scriptures are fulfilled in that particular where

it is said for many deceivers are entered into the world who if it were possible would deceive the very elect.

Now I would warn the readers of the VISITOR that they search the Scriptures closely for we must live according to them and keep the ordinances and commandments contained therein, if we ever expect to save our souls from everlasting destruction. Let no man deceive you. I would advise you to take heed what you read and what you hear, and if you hear a man say that it makes no difference whether you are immersed or sprinkled, take heed for we must conclude that man is a deceiver; for Christ became our way and when he was baptized we learn that he went into the water which would be altogether unnecessary except for immersion. And if you hear a man say infant baptism is as good as any, mark that man for he is a deceiver; for we are to believe and then be baptized and the commission of our Lord is to teach them first before baptism. But some will say you can be baptized when a child and afterwards believe. But recollect men say so, but the word of God don't. So you must conclude that they who say so are also deceivers.

I will now make a comparison and try to show how much benefit infant baptism is to a person. I think the most of the readers of the VISITOR have some knowledge of farming. Now we will select a field for corn and if we would expect a good crop we must commence at a certain point. We must first plow it and then harrow it and then keep the weeds down. But suppose we would first harrow it and then plow; don't you think we would have to harrow it over again? I doubt not but every one will say yes to this. Well exactly so with baptism. If you are baptized when you cannot believe and grow up to know good from bad and read the word of God and believe it, you must be baptized again if you would follow the directions of our Lord and Master, and the first baptism would be of no account,

just the same as harrowing a field before plowing.

Now in conclusion I will yet say, if you hear a man say that it is not essential to do this or that command you can put him down as a deceiver too. It makes no difference how good he can preach if we do all that we are commanded we are still unprofitable servants. I would therefore say to you all as a lover of your souls, let no man deceive you by any means.

PETER STECKLEY.

THE INNER VOICE.

I saw a little spotted turtle sunning itself in the shallow water. I lifted the stick in my hand to kill the harmless reptile; for though I had never killed any creature, yet I had seen other boys, out of sport, destroy birds, squirrels, and the like, and I had a disposition to follow their wicked example; but all at once something checked my little arm, and a voice within me said, clear and loud, "It is wrong." I held my uplifted stick in wonder at the new emotion, till the turtle had vanished from sight.

I hastened home and told the tale to my mother, and asked her what it was that told me that it was wrong. She wiped a tear from her eye with her apron, and taking me in her arms said; "Some men call it conscience, but I prefer to call it the voice of God in the soul of man. If you listen and obey, it will speak clearer and clearer, and always guide you right; but if you turn a deaf ear or disobey, then it will fade out little by little, and leave you all in the dark without a guide. Your life depends, my boy, on heeding that little voice."—Parker.

OUR DEAD.

DIED.—December 12, 1889, near Ore Hill Pa., Elizabeth Pearl Guyer, aged 1 year, 10 months and 28 days. She was the youngest child of Bro. Jacob and Sister Susan Guyer. Her illness was short but she suffered great pain from congestion of the lungs.

"Why should our tears in sorrow flow,
When God recalls his own,
And bids them leave a world of woe
For an immortal crown."

The Evangelistic Work, concluded from page 43.

little boys rose up for prayer and also six or seven were forward for prayers. On January 2, the brethren met at Bro. Doc. F. Z. Groff's place for Baptism, this is a beautiful place for the occasion, every thing handy. And the Brethren and Sisters are so willing to assist in the good work to make every body comfortable. Sister Mary Widey was received and Baptised. She was one of the converts that started in the Valey Chapel. On the 5th (Sunday) we met again for Baptism at the same place. Emma Reinoehl a young sister who found peace with God during the meeting was Baptized and felt to follow the Lord in all his appointed ways. May the Lord bless her is my prayer. On Monday the 6th in the evening, we closed meetings at this place, as I received word that my wife was sick I was called home. The last night will long be remembered, after the meeting closed a young convert began to weep before leaving the house and upon inquiry learned that she wished to be baptised before I left, as I baptized all the rest that were received, and I intended taking these seven o'clock train in the morning we concluded to baptize her that evening, and at once received her and went to the water and baptized her, and as Phillip did, went on our way rejoicing. I was sorry to leave so soon as I think that there is a good field there. Those that first started at the close of the meeting I hope will continue on until they find peace. May the good Lord bless all the converts and the brethren there.

I left Sippo at 7 am and arrived home at 8pm in the evening, found all well except my wife which was poorly but still on the mend.

She is improving at the time of writing.

I was away from home within one day of seven weeks. I must say it seemed short. I also feel thankful to the Lord for his protecting care during my absence.

J. W. HOOVER.

South Cayuga, Ont., Jan. 12, 1890.